

## On The Question of Translating Phraseological Units

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**Abstract:** This article discusses the issues of translating phraseological combinations from one language to another, provides the opinion of well-known scientists on this topic.

**Keywords:** phraseological combinations, component, stylistic functions, specificity, equivalents, unit, adequate translation, literal, analogous, preference, rhyme, alliteration, socio-historical, international.

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Questions of phraseology and the general problem of its translation in different languages are extremely important both for practice and for translation theories.

Every person, regardless of where he lives, whether he studied a lot, uses 200-300 proverbs in his speech throughout his life. All this happens, probably, because the value of the above-mentioned lies in their brevity of presentation and the capacity of the transmitted meaning.

Phraseological combinations are stable combinations in which the general meaning follows from the components, but the connection of the constituent components is less strong.

According to Fedorov A.V., “phraseological combinations often present great practical difficulties and arouse great theoretical interest, since they are associated with the difference in semantic and stylistic functions performed in different languages by words of the same real meaning and with the difference in combinations into which such words enter in different languages. It can even be said that it is during translation that the specificity of combinations inherent in this language is revealed, which otherwise might not have been noticed” [5, pp. 42-43].

When translating them from German into Karakalpak, we are faced with the fact that the same phrases are not always possible in these languages, which complicates the translation. The discrepancy between the stable combinations of German and Karakalpak languages makes it necessary to consider the issue of translating phraseological combinations of German into Russian or Karakalpak. In these languages, it is relatively rare to find such FE that coincide in content and structure. Therefore, when translating, it is usually necessary to resort to equivalents and analogues.

We call equivalents FE that coincide in meaning, lexical composition (either fully or partially) and perform the same stylistic function. Without context, we define proverbs, sayings and idioms that coincide in two languages in terms of content and form in our work as equivalents.

According to Ya. I. Retsker, “equivalents are those FE that are translated from another language by tracing paper and accepted in the language as proper units.” [3, 36]

Such a translation of phraseology, showing the exact coincidence of the content and form of the phraseological unit in the German and Karakalpak languages, we, along with the translation of the international layer of phraseology, the calques discussed, will call an adequate translation.

However, the layer of phraseology, according to P. P. Chernysheva, amenable to literal translation, is not so numerous in the general phraseological composition of any language, in a significant part of it is original and has a pronounced national character. Very often, FE, dating back to free phrases, reflect specific features, everyday life, individual historical events, customs inherent only to one particular people. [6, 41]

In some cases, there are generalizations on a perfect other or on a close, but still sometimes different image, as can be seen in other languages, which is why the same content of a phraseological unit is clothed in a different and similar figurative form.

The translation of such FE in this particular case from German into the Karakalpak language consists in the selection of equivalents that, differing in imagery, would be adequate in general meaning and stylistic coloring of phraseological expression.

The use of idioms, as well as proverbs and sayings, or they are replaced by an equivalent or similar proverb of the Russian language, or the proverb is translated verbatim. Naturally, the first method of translating the Karakalpak proverb should be preferred, and only if such a transfer of the translation of proverbs is impossible, one should resort to its literal translation.

However, in each individual case, it is necessary to carefully take into account all semantic and especially stylistic moments.

It should be borne in mind, however, that with a literal translation, the stylistic value of the proverb can change significantly. Translating the German proverb literally into the Karakalpak language, we introduce a new figurative turn, unusual for the Karakalpak reader. We will focus a little on some problems of translating proverbs and sayings from German into Karakalpak based on the work of G.Bekbergenova and B.Shaniyazov, where the principle of equivalence and variation of these units is analyzed. This work is the first study on this issue. The authors of the work have selected and translated about 400 proverbs, sayings, selecting their Russian and German equivalents and variants. They used common and well-known proverbs and sayings for translation. Picking up Russian and German proverbs, sayings, they tried to figuratively convey the root meanings so that they could be studied in the Karakalpak language. Difficulties arose in the translation of figurative proverbs and sayings: the authors limited themselves to bringing equivalent Russian and German proverbs and sayings.

Here, we believe that it would be appropriate to focus on proverbs and sayings, on their definition in the language. A proverb is a short rhythmically organized, stable in speech, figurative saying of the people has the ability to use many meanings on the basis of analogy. The subject of the statement is considered in the light of the generally recognized truth expressed by the proverb. Hence its ideological and emotional character. Compositional judgment in a proverb, often reinforced by rhythm, rhyme, assonances, alliteration, coincides with syntactic.[1, 149]

Proverbs and sayings are rightfully called “pearls of oral folk art”. Being one of the most widespread genres of oral creativity, they accurately and figuratively reflect the wisdom of this people, its rich life experience accumulated by generations over the centuries in a very accessible form. Speaking of proverbs, A.M. Gorky wrote: “Scientists - cultural historians, ethnographers - point out that this thinking (the socio-political thinking of the people) is expressed in fairy tales, legends, proverbs and sayings. It is proverbs and sayings that express the opinion of the masses in a particularly instructive completeness. In general, proverbs and sayings figuratively form the entire life, socio-historical experience of the working people.”[2, 493]

The amazing richness and originality of German proverbs and sayings is evidenced by the variety of topics and the breadth of their coverage of life phenomena. The proverbs and sayings available in German can be divided into the following general topics: work and attitude to it; attitude to natural phenomena; family and family relations; parents and children; their mutual understanding, life, morality and upbringing, religion and class division; various traits, qualities and shortcomings of a person, his friend. It should be said here that the subject matter of proverbs and sayings of different peoples is to some extent the same, however, the point is not in the name of the topic, but in its content, i.e. in how certain phenomena, events are covered and how this attitude is expressed in translation.

The analysis of the phraseology of the German language allows us to outline the main lines of translation of the most important types of phraseological units.

Let us turn to the simplest case of the translation of these FE of the German language, the corresponding expressions in the translation, the content and form of which shows a fairly accurate correspondence in both languages. So, for example:

Man muss das Eisen schmieden, solange es heiß ist.

Temirdi kyzganda sok.

Forge the iron while it's hot.

Besser spat, als niemals

Heshten cache zhaksy.

Better late than never.

Die Wände haben Ohren.

Diyyaldyn da kulagi bar.

And the walls have ears.

An analysis of the reasons for such an exact correspondence of the form and content of the FE shows that in this case we are dealing with an international layer of phraseology that arose on the basis of mutual communication and mutual influence that is observed between peoples, and consequently, different languages.

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